THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*"—Rev. 21: 1-2.

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THE NEW TESTAMENT CANON.

BY ELDER WILLIAM H. FOLLAND, PRESIDENT OF THE WELSH CONFERENCE.

By the New Testament canon we mean the sacred or inspired books produced by apostolic men during the first century of our era, and accepted by Christians as the authoritative standard of the religion taught by Jesus and His immediate disciples. The name, New Testament, has been in use since the third century. Among the early Christians it became a common practice to call the Mosaic dispensation the Old Covenant, to distinguish it from the the New Covenant of the Christian dispensation (see Heb. viii: 6-10, 2 Cor. iii: 14). The Scriptures produced in these dispensations began to be called the Books of the Old Covenant and Books of the New Covenant respectively. For the sake of brevity these were shortened into Old Covenant or New Covenant. The New Testament books were written in the Greek language originally, and when they were translated into Latin, the Greek word for covenant was translated *testamentum*, from which our English word, testament, came. The word, canon, is the English form of a Greek word meaning literally, a straight rod. It came to be used figuratively in literature, art, ethics and logic, for a testing rule or standard. Hence the words, New Testament canon, refer literally to the books of the new or Christian dispensation that have not fallen short when tested by the standards of inspiration and authenticity.

THE BOOKS THAT SURVIVED.

Our New Testament contains twenty-seven books by nine different authors. Thirteen were written by Paul, five by John, two each by Peter and Luke, one

each by Matthew, Mark, James and Jude. One writer is unknown by name. It is not known who wrote the Epistle to the Hebrews. Some think Paul wrote it, some Apollos, some Priscilla and Aquila. These are all guessed since no name is given in the epistle. Tradition points to Paul, but the internal evidence of the epistle itself seems to indicate some one else. Now it is clear the New Testament must be regarded, not as one book, but as a whole library. The composition of its parts spread over nearly fifty years in time, while the various authors were in countries far from one another, writing to people living under the varying conditions of life that their different nationalities gave them. In every instance the books were written for the people to whom they were sent, and probably with no idea in the writer's mind that his words would be regarded by millions yet unborn as among the most precious legacies.

That there were many letters and treatises written by the Apostles and their associates which did not survive the apostolic age we have every reason to believe. How could Paul have referred to "every epistle" in II. Thess. 3: 17 if he had written only one previously? Yet one is all we have. Also in I. Cor. 5: 9 he refers to a former letter to the Saints at Corinth, which we do not have. St. Luke tells us of many who "have taken in hand to set forth in order a declaration of these things which are most surely believed among us" (Luke 1: 1). These must have perished since Luke's narrative is earlier than any of the others, with the possible exception of St. Matthew's gospel.

WHEN THEY WERE WRITTEN.

The arrangement of the books in our canon is not in any sense a chronological one. Some of the later books are placed first, and earlier books follow. It is impossible to assign a positive date to any of these writings. They were written so long ago, and so little detailed information as to their coming forth is to be obtained that a mere approximation as to time is all that can be attempted. The dates given in the margin of our authorized version are no part of the original documents, and cannot be relied on. This system of chronology was taken from Archbishop Usher, who first published it about 1650 A.D. In many instances later information has proved his conclusions to be erroneous. The subscriptions at the end of the epistles, stating who wrote them and from what place, are also without authority, and often are inaccurate. Even the division of the books into chapters and verses was done by uninspired men as late as the 16th century, and that in such a hurried and unscientific way as seriously to mar the beauty of some and the meaning of other passages.

It is generally agreed among the best of modern authorities that twenty-four of the twenty-seven books were written between about A.D. 50 and the fall of Jerusalem A.D. 70, and that the remaining documents came into existence before the end of the first century. This period of literary activity commenced fully twenty years after the resurrection of our Lord. During the interval, active mission work had carried the Gospel message far and wide to both Jews and Gentiles. At first the oral testimonies were sufficient, but as the work gradually spread to lands far distant, it became a necessity to write letters and the gospels. These could go where the Apostles themselves could not go.

PAUL'S ACTIVITY.

Within our knowledge, the first letters to be written to the churches were

those James sent to the Gentile Christians by Judas and Silas after the council at Jerusalem, A.D. 50. Luke preserves the whole letter, which is very short. (Act 15: 23-29.) Shortly after this, Paul makes his second missionary journey with Silas and Timothy. While on this mission (about 52 or 53 A.D.) writing from Corinth, he sent the first and second epistles to the Thessalonians (I. Thess. iii: 6; Acts xviii: 5). A few years later Paul is in Asia Minor upon his third mission. Near the close of his long stay in the Ionian city of Ephesus, probably the spring of 57, the First Epistle to the Corinthians is written (II. Cor. ii: 3-13). Paul now crossed the Ægean Sea to Macedonia, where Titus gives him tidings of how the church at Corinth received his letter; thereupon he dispatches to them the Second Epistle to the Corinthians. This is followed by a personal visit. Three months are spent at Corinth (Acts xx: 3), from which place he writes a circular letter to the churches of the province of Galatia, Asia Minor, and also the magnificent Epistle to the Romans. (A.D. 58).

Four or five more years pass by and Paul is a prisoner at Rome. The loving "father" of the Gentile churches is no longer able to edify them by personal visitation, yet sympathy and helpful influence go out from this noble man in those intensely pathetic letters to the Saints of Philippi, Colosse and Ephesus, and to his friend Philemon (62 or 63 A.D.). From the fettered prisoner, during these dark days of affliction, still ascends the sweet song of liberty in Christ Jesus. The closing years of Paul's life are veiled in obscurity. No word remains except the three brief epistles to Timothy and Titus, and the unreliable whisper of tradition. It would seem that upon a first trial at Rome his release was secured (II. Tim. iv: 16-17), and for several years he again journeyed east and west strengthening the churches and preaching the Gospel with his old time zeal. Timothy is left by him at Ephesus (I. Tim. i: 3) and Titus on the island of Crete (Titus i: 5). The First Epistle to Timothy and the Epistle to Titus are then written by him in order fully to instruct these younger men in the duties of their calling (67 A.D.). His last letter to Timothy is written from Rome, where Paul is again in "bonds," this time calmly awaiting that death which made him a martyr.

THE TESTIMONIES OF OTHER WRITERS.

Let us now turn to other Christian workers. Of them little is known. They were active though, as indeed are all who have the inspiring fire of the Holy Spirit burning within them. Peter's Gospel work is followed for a time by Luke in the first half of the Acts of the Apostles, but his later life is almost a blank. Tradition says he suffered martyrdom in Rome about 69 A.D. His two epistles, written from Rome, were penned shortly before his death. James, "the Lord's brother" and Bishop at Jerusalem, was martyred about 63 A.D. in Jerusalem. His epistle would have been written prior to this date. There is some little uncertainty as to which James was the author of the epistle, there being several by that name competent to have written it. The weight of authority, however, seems to favor "the Lord's brother" (Gal. i: 19). So little is known of Jude that it is impossible to set a date for his short epistle. It is almost certain, however, that it was written before A.D. 70. The Epistle to the Hebrews came forth between 60 and 70 A.D. If not by Paul, it was a letter from one of his immediate followers. His ideas are reflected in the letter though the style is not his. This uncertainty of authorship need cast no

shadow upon the value of his beautiful epistle as an inspired production of the apostolic age.

Of the gospels, Matthew is the oldest (between 50 and 60 A.D.), Luke next (about 60 A.D.), Mark is third (between 60 and 70 A.D.), while John is one of the latest books of the Bible (about 95 A.D.) The Acts of the Apostles was no doubt composed shortly after the history it narrates closed; that would be about 63 A.D. It is said Matthew wrote in Palestine for the Jewish people. Luke was interpreter of St. Paul. Mark wrote as the information was given him by Peter. In the four Gospels, therefore, we have practically the accounts of our Lord's life, death and resurrection, as told by four Apostles, even though two of the writers were not Apostles. The book of Revelation, popularly supposed to be the last in point of time of all the New Testament writings, is believed now, by the best of biblical critics, to have been written during or shortly after the Neronian persecution, and before the fall of Jerusalem (between 64 and 70 A.D.). One of the chief factors in determining its date is the style of composition. Judged from a literary standpoint, its rugged Greek is far inferior to the graceful and smooth style used in the gospel and epistles of St. John. This would indicate that it was composed early in the Apostle's career, and before he attained so perfect a mastery of the Greek language as is shown in his later books. John survived all his fellow Apostles. At Ephesus, presiding over the Church there, he projected his vivid testimony into a new and different age. Here in his later years (before 95 A.D.) the gospel and his three epistles were composed. With them the voice of clear inspiration ceased, no more to be distinctly heard until seventeen centuries had run their course.

THE SIFTING PROCESS.

Many other books have come down to us from the first and second centuries claiming inspiration and authority. Among them are such as the Epistle of Barnabas, Shepherd of Hermas, Apocalypse of Peter, Epistle of Clement. But none of these could stand the "test," and consequently were not taken into the canon. These rejected books compose what is called the New Testament Apocrypha. As uninspired writings their value is considerable.

Now when was this sifting done and the New Testament canon determined? It seems to have been done gradually and naturally during the course of many years. Just as gold sinks to the river bed while the dross is carried on by the stream, the inspired books took their place because they were the weightier and were worthy the position. The Apostles did not indicate what books should be in the canon, nor did the church formally decide what should be read. At least there is no record of any such action. Could we go back 1800 years and visit the church at Ephesus, or Corinth, or Jerusalem, we should, no doubt, find in the library of each a few of the originals or copies of the writings of Peter, Paul, Luke and the other Elders. Probably no one church would have all the books we now have, but altogether they would have them. We might find some of the lost books, mentioned above, with the others. Copies were made of the apostolic writings and then exchanged among the churches. See how Paul recommends this practice. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea" (Col. iv: 16). A few

years later Peter refers to Paul's letters in such a manner as to infer that they were already collected by the churches and regarded by the Saints with the same sacredness as the Jewish Scriptures (II. Peter iii: 16).

EVIDENCE OF ANTIQUITY.

From the Apostles we turn to the "fathers," and later teachers in the church and secure their evidence. The earlier of these quote from the gospels and the epistles without mentioning from whom they quote, and sometimes with little verbal accuracy. Their use of the books proves, however, that they regarded them as Scripture for the guidance of the church. This evidence is most valuable in attesting the antiquity of our New Testament, since its books must have existed long before to have been so venerated by these worthy writers. Here are a few examples of their quotations.

Clement of Rome, the earliest of writers after the Apostles, says, "Remember the words of our Lord Jesus Christ; for He said, 'Woe to that man; it were better for him that he had not been born than that he should offend one of my elect. It were better for him that a millstone should be tied about his neck and that he should be drowned in the sea than that he should offend one of my little ones.'" Matthew, Mark and Luke each use words similar to these. It is from one of them he no doubt quotes (see Matt. xviii: 6; Mark ix: 42; Luke xvii: 1-2). In the Epistle of Barnabas, written about 97 A.D., is the following: "Let us take heed lest, as it is written, we be found many called, but few chosen." This is clearly a quotation from the "written" gospel of St. Matthew (Matt. xx: 16). Papias, who lived during the first half of the second century mentions the gospels of Matthew and Mark, and the epistles of Peter and John (Eusebius H.E. III. 39). One of the very best of early witnesses to the New Testament is Justin Martyr, who wrote an "apology" addressed to the Roman Emperor Antonius about 150 A.D. He quotes copiously from the gospels, and though he does not name his authors, says the "memoirs" he uses are called gospels, and were composed by Apostles and those who followed them. These memoirs, said he, were read along with the Prophets (i.e., the Old Testament) at the meetings of the Christians each Sunday.

ORIGIN OF THE CANON.

Later, lists were made by Church members setting forth what books were accepted by the church and read at their meetings. These lists are the first traces we have of a fully developed canon of Scripture. One of the earliest of these was made by an anonymous writer about 170 A.D. Only a fragment of his treatise has come down to us. It is called the Muratorian Fragment, taking its name from Muratori, the man who first published it, in 1740. All the books at present in our Testament are included in the list excepting four epistles; Hebrews, First and Second of Peter and James.

Irenaeus, Bishop of Lyons in Gaul, about 180 A.D. gives a list including all the New Testament books except Hebrews, Jude, James, Second Peter, and Third John. He thinks First Peter, Second John, and the Shepherd of Hermas are of doubtful authenticity. The list of Clement of Alexandria includes the canonical books but classes Hebrews, Second John, and Jude among those of inferior value.

From 197 to about 227 A.D. Tertullian of Carthage, North Africa, appears as a church writer. He uses the books of the New Testament, in a Latin version.

The use of the Christian Scriptures by these men, proves to a certainty that at the end of the second century the canon had gotten into some acknowledged form. Also that these writings of the apostolic teachers were not only collected by the churches but were reverently regarded as inspired Scriptures, translated into other languages, and read throughout the whole Christian world from the extreme east to the far west. Still there was some doubt about a few of the books.

THE CANON ESTABLISHED.

The middle of the third century brings us to that truly great scholar and ecclesiastic, Origen, who catalogues as canonical the four gospels, Acts, Revelation, the thirteen epistles of Paul, Hebrews, First Peter, and First John. He doubts the authenticity of Second Peter and Second and Third John. The first church historian, Eusebius, who died 340 A.D. substantially agrees with Origen. The list formulated by St. Augustine, an ecclesiastic well known in English church history, is identical with our present New Testament. The canon may be regarded as finally determined and fixed from the end of the fourth century. The church councils at Hippo (393 A.D.) and Carthage (397 A.D.) endorsed the catalogue of Augustine, not so much decreeing upon authority what must be read in the church, as concluding what had been read and acknowledged by Christians from the earliest times.

The New Testaments of all branches of Christendom include the same books. All agree on the canon of Christian Scripture, though they differ regarding that of the Old Testament. The Roman Catholic and Lutheran Old Testaments vary widely from the English, and from each other, regarding the number of books admitted into the canon. At the time of the Reformation, Luther would have discarded some of the New Testament writings. Especially did he vent his wrath upon the Epistle of James, which he called a "right strawy epistle." Wiser counsels prevailed, however, and the Protestant canon remained identical with that of the mother church.

Of Christ's life up to the time He began His public ministry we are afforded only one or two glimpses, but even these throw a wealth of light upon His development. Just so with that Book of books which reveals His life and thought to mortal man. We have only a brief notice of its origin, while here and there a ray of light penetrates the darkness and shows it is developing still; finally it emerges from the shadows full grown and holds forth to the world its manifold message of the glad tidings of light and love, which warm the heart, thrill the soul, and elevate the whole being of man.

LOGIC OF ZIONISM.

THE *Boston Transcript* takes occasion to say, by way of comment on Dr. Herzl's Zionist movement, that the leaders have talked as if they could occupy Palestine whenever they had mustered a sufficient number of followers to commence colonization, and that the fact that they did not own Palestine and had no way of gaining possession of it, even temporarily, except under sufferance of a wily despot, has not been given the weight to which, as an obstruction, it was entitled. The paper concludes that, if Dr. Herzl "is relying on the wily 'sick man of the east' he may as well begin to prepare his disciples

for a knowledge of the fact that the project has got as far as it ever will." It would be useless to deny that this reasoning is perfectly logical.

But Palestine has a wonderful history. Twice before the Hebrews have been driven away from it, and returned, notwithstanding the prevailing adverse conditions. When they were about to take possession after their Egyptian exile, they were really slaves. How could they break the yoke of their masters? How escape the armies of Pharoah? How overcome the inhabitants of the fortified cities, without an army? Their position then was a great deal worse than it is now. But when the appointed time came, all obstacles were overcome, and the Hebrews went triumphant into the land and took possession.

After their Babylonian captivity, their return to the land of their fathers appeared equally impossible. But the hearts of kings and rulers became inclined in their favor, when the time came, and they returned in great numbers, and rebuilt the city and the temple, though their working men had to go to work armed, and be prepared at all times to lay down the trowel and draw the sword.

A nation with a history such as that of the descendants of Abraham, does not rely on a fickle-minded oriental ruler for the consummation of their hopes and aspirations. Their enthusiasm for Zion is not built on the favor of statesmen. They look to the God of Israel, and through faith see the way opened to the home of their fathers. And in this, they will not be deceived. When the time comes, they will be gathered and planted in the land of promise, and kings and rulers will aid them. It is the divine promise that makes Zionism what it is.—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

THE grain crop in Cache county, the granery of Utah, is reported to be very good.

THE sugar factory season in Utah began September 1st, and will continue for about four months. The crop of beets is said to have been bountiful.

IN building the Lucin cut off across the Great Salt Lake, the railroad constructors have driven an artesian well in the lake bottom, and the strange sight is now had of fresh water flowing from above the brine.

BISHOP JOHN JOHNSON of Lake View ward has spent the summer in Arizona, near Phoenix, experimenting in the raising of sugar beets. His work was so successful that a sugar factory will be erected there by eastern capitalists.

RURAL postal delivery is being extended in Weber county. Three new routes have been opened, and a fourth will probably be decided upon soon. The delivery will be daily except Sunday. Rural delivery has become popular and successful in Utah.

THE Book of Mormon play, Corianton, written by the Utah playwright, Orestes U. Bean had a very successful run of nearly two weeks in Salt Lake City. After some local engagements, the company will travel eastward, producing it in the principal cities of the states.

A NEW railroad from Denver to Salt Lake City and the Pacific coast is now being built from the Colorado capital westward. It is called the Denver and Northwestern. Track is being laid at the rate of a mile a day, and large orders for rolling stock of improved type have been made.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 11, 1902.

EDITORIAL.

An Illogical Position.—A certain minister at Market Hill, Ireland, is greatly incensed because a prominent member of his congregation has given notice that she intends joining the Church of Jesus Christ of Latter-day Saints, believing that to be the only true one. We are informed by Elder Robert Wills, who labors there, that the minister in his vain attempt to destroy the lady's faith, declared among other things that he had in his library books, costing £17, that all denounced the Saints and their religion. The same man stood before his congregation soon after and with gestures and warmth that astonished some of them enjoined all to take no more of our tracts and books, and to destroy what they already had.

What inconsistency! Earnest, law-abiding missionaries come to the people and declare that the Lord has sent angels to mortal men and restored the Gospel of faith in Jesus Christ, repentance, baptism for the forgiveness of sins and the laying on of hands for the gift of the Holy Ghost, the Gospel of Apostles and Prophets, of revelation, visions, healing of the sick and all the spiritual gifts. They offer these wonderful tidings without charge, and leave tracts and books that will prove to the reader that their message is in perfect harmony with the Bible. But these innocent works are condemned as worthy of destruction by one who has his shelves full of the rabid and conflicting writings of the enemies of the Church. If this man has the Latter-day Saints' books in his library, he can surely not object to others having the same books in theirs. He will probably not maintain that he is the only one in the flock that can read them without prejudice. But if he has not, how exceedingly unfair it is to buy all possible evil that is spoken against a system and people and not allow any true presentation or answer to be made! Such a method would be idiotic in science, contemptible in history and disastrous in business. What is it when the question is not merely of temporal things but of eternal conditions?

We ask the ministers of all denominations to act as Christians and gentlemen in their treatment of "Mormonism." Their own cause is not aided by tirades. They may frighten some people and increase the difficulties of the Elders of the Church in their work, but they will also weaken their influence on the conscience of their congregations. They will diminish that power so essential to a leader in bringing his fellowmen to a higher life, for evil speaking, open or covert, saps the spiritual strength of any soul that indulges in it.

BAPTISM BY PROXY.—Baptism for the dead is so strange to modern Christians that at first sight they recognize in the doctrine little of the beauty discerned by the Latter-day Saints. The practice should not awaken any special wonder, as it is in perfect harmony with the great Gospel plan taught by the Savior and is spoken of by Paul as being performed by the Saints in his day (I Cor. 15: 29). The following good-natured paragraph appeared in a recent issue of the *Sunday Companion*:

One of the strangest of many strange Mormon doctrines is that no one obtains the highest state of salvation unless he is baptized by someone who has received authority from one of the Elders of the sect. In order, however, to obviate the condemnation of millions who lived and died before Mormonism came into existence, it is permitted that living persons may be baptized for the dead ones, taking their names for the occasion. In this way, Julius Cæsar, Queen Elizabeth, Napoleon, and several popes have been received into the Mormon faith!

We believe that the *Companion* would be loath to vouch for the correctness of the last sentence. Nevertheless we doubt not that many Christians, who to-day smile at the doctrine will be supremely astonished when they are called by the mysterious messenger to the great beyond, in finding who have really been received into the "Mormon" faith. Where one is working on earth to teach the restored Gospel, a hundred are laboring in the world of spirits preaching the same glorious truths.

J. J. C.

THE address of the Scandinavian mission is now Korsgade 11, Copenhagen.

THE headquarters of the Liverpool conference has been changed to 332 Padiham Road, Burnley.

ELDER JOHN H. WHEELER, whose release was announced two weeks ago, will remain in the Sheffield conference. Elder Wheeler's health has improved somewhat and permits him to continue his labors.

PRESIDENT ANTHON L. SKANCHY writes from Copenhagen that his office has now been moved to the commodious quarters of the new building at Korsgade 11. He states that the old hall in Christiania is being torn down and the material sold. A larger and better building will be erected in its place.

ELDERS EUGEN WEBER and James L. Barker write from Vienna that the outlook for the Gospel in the gay Austrian capital is encouraging. They say that progress will be slow, for the lower classes are too ignorant to understand the Gospel, and even people of the better class show surprising ignorance of what the Bible contains.

THERE are fifty organized stakes in Zion. Of these one is in Canada, one in Oregon, eight in Idaho, two in Wyoming, thirty-two in Utah, one in Colorado, four in Arizona, and one in Mexico. Within these stakes are 594 wards and one colony, the latter being the Josepa colony of Hawaiians in

Tooele county. Besides this there are twenty-five missions, most of which are divided into conferences and branches.

THE news comes from Salt Lake City that Apostle Brigham Young's health is in a critical condition. He has been spending the last few weeks in the Yellowstone Park district, hoping for relief from an outdoor life. A reaction set in while on the return, and an operation was successfully performad at Rexburg, Idaho, the complaint being dropsy. Apostle Young reached home safely, and we sincerely hope is improving in health.

ELDER HENRY W. NAISBITT has kindly favored us with Vol. 2 of his Home Circle Series, this being Quiet Chats on Mormonism. It is the story of the conversion of an English family, giving in dialogue the Gospel conversations that caused faith to grow where infidelity existed. There is a touch of romance toward the close. It is an interesting book and many happy hours may certainly be spent in the home circle around the fireside in reading it.

ARRIVALS.—The following visitors arrived from Utah, per s.s. *New England*, September 4, 1902: Dr. and Mrs. Heber J. Richards and daughter, Blanche Richards, Professor and Mrs. J. T. Harwood, Professor and Mrs. Heber S. Goddard and son, Pruette K. Goddard, J. Franklin Smith, Misses Myra L. Sawyer, Rachel Edwards and Priscilla Smith.

TRANSFER.—Elder Sylvan E. Needham is transferred from the Scottish and appointed to labor in the Leeds conference.

RELEASES.—Elder Herbert B. Foulger of the London conference is honorably released on account of sickness to return home with the company that sails to-day.

The following Elders have been honorably released to return home by s.s. *Commonwealth*, sailing from Liverpool, September 25, 1902: Amos H. Turner and John I. Dean, Liverpool; Joseph P. Cooper, Sheffield; Thomas H. Lewis, Birmingham conference; and Samuel J. Handy of the Liverpool office, who is released on account of ill health.

BRIGHAM YOUNG.

(Continued from page 575).

The material growth of the community of Latter-day Saints during the first thirty years of their life in Utah was so closely associated with the life of Brigham Young that the history of one is almost the history of the other. It was he who directed the planting of colonies in unsettled districts; he was the "Big Chief" with whom the Indians made treaties. The making of highways, the erecting of public buildings, the direction of commerce, all came under his supervision to a greater or less extent. This place of eminence was not given him unwillingly; the people were glad to obtain his advice and aid. President Young traveled much through the Territory on preaching tours, at the sam

time giving the people practical as well as spiritual advice. His keen eye, sound judgment and progressive spirit gave great impetus to the development of the community.

After the completion of the overland telegraph through Salt Lake City, uniting the Atlantic and Pacific, the people of Utah felt the need of being in closer communication with one another. In 1865, the day after the annual conference of the Church had closed, President Young called a special conference to consider the building of a local telegraph. This matter was laid before the Saints, and they voted to erect a line through the settlements of Utah. The difficulties of the great task so cheerfully undertaken may be realized when one considers that the wire had to be hauled over a thousand miles by team. What a beautiful example of unity! The Saints recognized the necessity of the system, and unselfishly turned in to help build it, each man doing according to his ability.

From all the settlements wagons came to join the caravan that was sent for wire. Money was contributed to make the purchase. Young men were chosen to go to Salt Lake City and learn telegraphy. Camps were established in the canyons to cut and prepare poles, and the work went on with a will. In the fall of 1866 about sixty-five wagon-loads of wire reached the valley, and by the first of December the Deseret Telegraph was completed to Ogden. President Young sent the first message over this local line as he had done over the lines east and west. Five hundred miles were completed six weeks later, and in a short time all parts of the Territory were within instant communication.

This proved to be of great use during the Black Hawk war, the last Indian hostilities of a general character in Utah. In the spring of 1865, an Indian chief at Manti was boasting of how many cattle he had killed and stolen, when a hot-headed citizen pulled him off his horse to punish him. The insulted brave roused his followers and began at once to steal stock, pillage weak settlements, and kill the unprotected settlers. The Indians at that time were divided up in comparatively small bands, and largely through President Young's efforts a treaty of peace was made with fifteen chiefs. There were many more who would not be conciliated, and under the leadership of Chief Black Hawk they harassed nearly all the Utah settlements. The local militia, serving without pay, carried on a vigorous defense, and at length brought the Indians to terms. Black Hawk himself was among the first to sue for peace. Some of the younger braves refused to bury the tomahawk even at his command, and raids were carried on until the autumn of 1869. Since that time the red men have mostly confined themselves to reservations, or learning the arts of peace from their white brother, have given up their wild roving life and become established citizens. The newly erected telegraph did good service during the latter part of this war. Strange to say, the Indians never interfered with it. Possibly the humming of the wires made them afraid; or perhaps the thought never occurred to their primitive minds that the slender wire could be the bearer of intelligence. For them it required a runner or a horseman, or fires on the mountain tops to send messages from tribe to tribe.

There was a question among many people both in Utah and outside during the sixties whether "Mormonism" could stand a railroad. The enemies of the

Church seemed to think that this religion could thrive only in isolation, and that when the iron horse appeared, drawing in its train all the changes that characterize modern life, "Mormonism" would fall to pieces. Brigham Young was not of the same opinion, however. He knew full well that with the new conditions would come evils that were before unknown among the Saints and that many would be tried, not by adversity as they had been before, but by prosperity, which to some natures is less easily borne. But he was a prophet, and he knew that the destiny of his people was not isolation. The very nature of the work demanded contact with the world. From the rocky fastnesses missionaries were being sent to many nations, but that was not enough; the prophecies of old proclaimed that the nations should go up to Zion.

While pushing westward over the trackless plains on that memorable pioneer journey of 1847, President Young had been searching for a railroad route. And so true was his intuition that when two decades later the Union Pacific was built, the rails were laid for hundreds of miles along the old pioneer trail. In 1852 the Utah Legislature memorialized Congress to build a railroad across the continent, but the members of the House of Representatives laughed at Dr. Bernhisel, Utah's delegate, thinking his idea a fantastic dream. The Civil war, however, taught the nation the need of this great highway, appropriations and concessions were made, and by the time the war ended the project was under way. One company, the Union Pacific, operated from the east and built westward, while a California company, the Central Pacific, built eastward to meet it.

Both lines were pushed forward with phenomenal speed, for each wished to gain as great a part of the appropriation as possible. The aid that the Saints could give now became an important matter, and President Young was solicited to take a contract for construction. Wishing to help the great enterprise and seeing a good business opening for himself and the people, he accepted the offer and under his direction the grading work, tunnels and stone work for bridges were completed from Echo canyon to Salt Lake valley. What he did was declared to be incomparably better done than the work on any other part of the line, and this illustrates a striking characteristic of President Young. He could tolerate nothing slovenly or poorly done. What he built was apparently made to stand for ages. From the business standpoint the contract was as successful as the quality of the work was good.

As the junction of the Overland telegraph had been made in Utah, so there also should the last rail be laid that fulfilled Columbus's dream of an uninterrupted way from Europe to the far east. The last tie, of polished laurel wood, was laid, and the last spike, of carved gold, was driven at Promontory on the shore of the Great Salt Lake, May 10, 1869. The silver hammers, in the hands of the presidents of the two roads, were connected with electric wires, and the instant that contact was made with the golden spike, the bell in the national capital at Washington began to ring, the fire alarm in San Francisco sounded, and in the whole nation vollies were fired, flags hoisted and rejoicing was complete.

And nowhere was the joy and thanksgiving more sincere than in Utah where the great work, one of the greatest of modern times, was completed. The Saints were now within reach of the world, east and west, and they felt that

the prejudice against them, which was caused to a great extent by ignorance, would begin to disappear. They had buried dear ones by the wayside in that long, dreary march across the plains, but now those who gathered to Zion could go in comfort and safety, traveling in a few hours what had taken them weeks and months to do. And in all this they saw the guiding hand of the Lord.

[TO BE CONTINUED].

NON-MORMON TESTIMONIES.

THERE has been considerable agitation in the London newspapers lately regarding the Latter-day Saints and conditions in Utah. With the object of explaining our doctrines and not of contention, President Henry H. Blood has written some articles, which have been printed. The spirit of our opponents has been so harsh and unfair that a number of articles have appeared from disinterested persons that know something of the subject. The following contributions appeared in the *Daily News* of the 5th and 6th instants under the head of "The Mormons."

Sir—Much has been written in denunciation of Mormonism, and a few of your correspondents appear to be bitterly opposed to its principles, its practices, and its acceptances.

According to some of your correspondents, it is a fraudulent creed, one which has been foisted upon the world by a charlatan—a liar, and a most immoral man—seeking in his creedistic creation an excuse for the continuance of his immoralities.

The "fraud" and "immorality" cry was the tocsin of the Reformation against the Roman Catholic Priesthood, and the same cry served the Roman Catholic Priesthood to lead their forces against the Luther agitation. Mahomet spread his creed by similar methods, and Christians still label the "followers of the Prophet" by anything but friendly names. All religious creeds have been attacked upon similar grounds, and the basis of Mormonism is no more fictitious than are the foundations of other faiths. The orthodox should remember the opposition which neighbours their own acceptances at home, before dealing with the falsities attached to the faith of others.

The Mahometan subjects of King Edward are equal offenders against the monogamistic acceptances of our land; are we to expect the British to imitate the American, and suppress this evil by legal mandate; it will be a stupendous task for any Government to undertake.

I have spent a few months in Utah, and I must admit what I saw surprised me—a desert made fertile by industry, a people who had solved a great social puzzle by the abolition of want from their community.

Can we do likewise here? After we remove the beam from our own eyes we may have time to deal with the Mormon mote; and I will be willing to accompany any of your correspondents through London, and prove to them by what they see that the morality of Mormonism is heavenly compared with our own. Let us attend as well to our own needs as the Utahns have done, and, by abolishing poverty, add to our moral greatness. "Dictum sapienti sat est. Mendax infamia terret."—Yours, etc.,

K. D'A. MACDONALD, M.A., D.Sc.

11, Church-hill, Walthamstow, Sept. 3.

Sir,—The greedy way in which your correspondents bite at polygamy is rather amusing.

Have they forgotten that in their own country a man is free to practice what is practically polygamy? In general, the law takes no cognisance of

infidelity in a husband unless accompanied by cruelty to his lawful partner. If it is contended that no advantage is taken of this freedom, why on earth do not some of these proper people move to have the law adjusted in accordance with their moral convictions, and so purge out its evil appearance? But if not, where is the difference between ostentatious monogamy, with occasional secret lapses to polygamy, and ostentatious polygamy?

The Mormons had no vice, no paupers, no professional or paid ministry. Their children were better educated, their wives were happier, than those of their surrounding countrymen. Every wife in Utah had a wife's honour, a wife's privileges, and a vote. So a Mormon, in addition to caring for his wives, bringing up all the children he had, also deliberately conceded the balance of political influence to the female portion's side, not to speak of domestic influence. In short, even assuming him to be licentious, he reaped all his "wild oats" willingly.

Against these particulars put the results of our system. Consider the lot of thousands of women reaping men's wild oats, while the society that practises, or acquiesces, in the evil ostracises and denounces its victims.

If polygamy could be introduced here, and made simply retrospective, there would be thousands of these outcasts to be raised up to share the affluence at present enjoyed only by wives in the eye of the English law.

Let us keep our conscience focussed on evils here, and not turn the searchlight of intolerant vituperation round westward on people who have after all as deep convictions as the rest of us.—Yours, etc.,

ARTHUR BRENTON.

Barnes, Sept. 3.

Sir—I was present at a Sunday service in the old Mormon Tabernacle, Salt Lake City, in November, 1871, and was struck by the fact that in the addresses then and there delivered (the quality of which was not of a high intellectual order) no reference to a quotation from the Book of Mormon was made, although the Hebrew Scriptures were frequently alluded to and quoted from. This is scarcely consistent with what your correspondent, "Stoke Newington," says about the Mormons "exalting the Book of Mormon above the Scriptures of the Old and New Testaments."—Yours, etc.,

EDMUND HARVEY.

Grange, Waterford.

CURRENT EVENTS.

THE past week has been marked by several disasters of an appalling nature. Fourteen men lost their lives and about a score more were injured through an explosion in a coal mine, near New Tredegar, South Wales, on Wednesday night, September 3rd. The cause of the accident was the liberation of gas by a fall in a neighboring pit. Another mining disaster occurred Thursday night, not far from the first, at the Union Colliery, Coleford. Seven men were here carried away by a flood of water. After being entombed five days, however, three were fortunately recovered alive. Friday night a railway tunnel near Beaconsfield, Buckinghamshire, collapsed crushing life out of six men and injuring two more.

Though further removed from us, the most terrible of recent calamities comes from the lesser Antilles. The volcanoes, Mont Pelée and La Soufriere, after about four months comparative quiescence have begun again to belch forth destruction. The report comes that on the last two days of August, the most violent eruption that has yet occurred burst from Peleé, and the island

of Martinique suffered the loss of about 2,000 more inhabitants. This added to the 30,000 souls that have already perished makes the French island appear as a veritable death trap. A severe tidal wave accompanied the eruption, and a mile of the eastern coast sank into the sea. St. Vincent was more fortunate than her sister isle. The violent explosions of La Soufriere, Wednesday, September 3rd, were preceded by discharges of dense clouds of smoke and steam. Those who lived within the fire zone received sufficient warning to flee to safer quarters. The turmoil of the elements was awful. An electric cloud of smoke enveloped the whole island. Showers of fireballs were cast into the air; the explosions at times grew into a terrible roar. Blinding flashes of lightning, thunder from the heavens, moaning and trembling of the earth, a wide river flowing with fire were the accompaniments of the eruption.

Almost within sight of the active volcanoes, social eruptions are taking place of an equally destructive nature. The "black" republic of Haiti, on the western end of the island of the same name, is suffering from one of its frequent revolutions. An insurgent gunboat recently stopped a German steamer and removed the arms and ammunition that formed part of the cargo. The government of the Kaiser could not tolerate such treatment, the cruiser *Panther* was despatched to the scene, and not being able to take the offending gunboat in tow, sunk her. The crew, it is reported, escaped. It is doubtful whether the episode will have any further results. In Venezuela the long drawn out insurrection continues. The governmental forces, which have been worsted so often, seem now to be more fortunate. Friday, September 5th, the rebels were routed at Caracas, the capital of the republic, and another victory at Finaquilla has inspired President Castro to declare that national peace is now ensured.

An accident that came near being a calamity to the United States was the collision of a tram car with President Roosevelt's coach, Wednesday, September 3rd, at Lennox, Mass. The escape of the President when the driver and one of his escort were killed is providential. Had the slight injuries he received been serious enough to cause death, the unprecedented necessity would have arisen of Congress providing by law for a new executive. The United States could not well afford to lose President Roosevelt now. He has forced the issue against the great trusts and declared that the government can and must control them. It is reported that Mr. J. Pierpont Morgan, Mr. T. C. Platt and other capitalists and politicians are mortally offended and threaten to withhold from him the nomination as president in 1904, unless he relents in his policy. This of course President Roosevelt refuses to do, and a rupture in the Republican party is predicted by some.

There is considerable attention being directed just now toward Emperor William II. of Germany, who incidently greatly admires and is greatly admired by President Roosevelt. Representative English and American generals are honored guests of the Kaiser at the army manœuvres in eastern Prussia, near Frankfurt on the Oder. A week ago to-day the Kaiser spoke at Posen, which lies near Poland, and if his words are carried out, it will do more than army manœuvres to strengthen his empire. In reference to the Polish element, he made most emphatic assurances that neither their religion (Catholic) nor their racial peculiarities and traditions would be subject to in-

terference. The Kaiser repeated his appreciation of religion, which he expressed as the personal relation of every man to his God, and declared himself insulted by the false report that he intended to interfere. These statements are, we believe not alone to pacify the Poles, but really expression of the feelings of the royal speaker.

Poland is not the only place where the fear of friction between Catholics and Protestants exists. Right in Liverpool the strange spectacle has been offered during the past week of professed followers of the Man of Peace gathering in factions and raising a tumult. Islington Square and St. George's Hall have been the scenes of encounter. Meetings have been held at these places by John A. Kensit and others, who denounce vigorously the tendency of the Established church to Catholicism. Their anti-ritualistic crusade and condemnation of the Romish church have provoked violent demonstrations. The police in large numbers have had to interfere to preserve order, and last Monday Mr. Kensit was bound over to keep the peace for a year. Preferring, however, to go to prison rather than give up "free speech," Mr. Kensit was sentenced to three months' imprisonment.

SUNSET SKIES.

How many times I have watched the far-off sky,
Where the great sun, slow wheeling to the west,
Passes 'mid gorgeous splendors to his rest,
While all the heavens upglow beneath God's eye!

Then I have felt how good it were to die,
To be in the calm region of the blest,
At peace, like dreaming bird in leafy nest,
Or sleeping child who knows its mother nigh.

O the deep yearning for repose we feel
At sight of sunset skies with their soft hues,
So tender, fair, that we in spirit kneel
To Him, who can such loveliness infuse
Into His works, and to our eyes unseal
Of His own beauty these two transient views!

SELECTED.

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